

# CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIX'D,—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREDOMINATE, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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WILLIAM A. DREW.—Editor.

From the Evangelical Magazine.

A SERMON,

By S. R. SMITH, of Clinton, N. Y.

TEXT.—"Know ye therefore, that they which are of faith, the same are the children of Abraham."—Gal. iii: 7.

This epistle is addressed to the church of Galatia, on a subject of a peculiar nature. Paul had taught the great doctrines of the gospel among them, with success; and it seems, left them for a season

the labor and ministrations of others.—At the mean time, certain disciples who adhered to the Jewish law, taught them at unless they observed all the ceremonies of the Mosaic ritual, there was no salvation. This had a double influence—while it introduced a new state of things to the churches, it also detracted greatly from the reputation of the apostle. Of

it was therefore natural, that as the law of circumcision was under consideration, the apostle should advert to its primary institution; particularly to the rite of circumcision, which was then insisted upon; and which had appertained to the initiatory dispensation of promise. The transition was thus easy, while arguing against legalities, to that primary one received, and conferred to by Abraham. And having once made the reference, it was equally natural to pursue the argument, and to

show that as Abraham received the promise by faith—was approved of God without the forms of the law—and enjoyed the blessings of justification; so the law could not now be necessary to those who receive the gospel. Hence comes the text—

"Know ye therefore, that they which are of faith, the same are the children of Abraham."

1. What is it to be of faith?

There can be no doubt, that each sect of Christians will understand this faith, to be precisely that of their own creed. Indeed, it is impossible that it should be otherwise, so long as men are honest in their professions. The only way, therefore, to do justice to the subject, is, for each to state his views and leave community to judge. But there is a point in which all are unquestionably right—viz: that whatever the faith of Abraham was, it was sufficient to secure all the blessings which depend on faith.

To be of faith, is, when applied to Abraham, to believe what was promised to him—and pledged by the faithfulness of God. What, then, was that faith? Answer. "In thee shall all the families of the earth be blessed." Now, there is no evidence that Abraham knew in what that blessing would consist. Patriarchs and prophets desired to see the days of the Son of man, but died without the sight.—And it has been reserved to the times of the gospel to perceive that it was "peace on earth—and the resurrection of the dead."

The instrument by whom these rich blessings were secured to the world, was distinctly recognized to be the seed of Abraham—which seed, an apostle says, was Christ. And however imperfect his perception might be, of the true of his advent or the particular duties and labors which he must perform, still all that was important in relation to both was believed—for it was all that was revealed.

There might be, and no doubt were many things believed of a particular nature; and which could have no distinct or immediate reference to any but the patriarch. Such, for instance, as the number of his offspring—the time of their sojourning in Egypt, and their ultimate inheritance of their own land of Canaan. These, with one exception, concern us no further than as matters of mere history. The following considerations here call for some notice. Can our faith be, in any proper respect, the faith of Abraham? Can our faith be his, unless it, like his, produce entire confidence in what was promised? And is our faith his, unless we believe, that all the families (not some individuals of all) of the earth shall be blessed in Christ? These are the points in which our faith must correspond with that of the patriarch, or it cannot truly be said—we are of faith.

II. They that are of faith, the same are the children of Abraham. This is certainly an interesting particular, and will assist us to discover the meaning of another passage relating to this subject. Now it must be recollected that Abraham was promised a progeny—numerous as the stars of heaven, and as the sands upon the seashore for multitude. This, if strictly applied to the literal descendants of that patriarch, is the most extravagant hypothesis. For when compared with even neighboring nations, they were always a small people—and the very district of country which they inhabited was much less than some of the single states which are comprised under our government. There is, therefore, an allegorical import attached to the term, and in that manner it is certainly used by the apostle in a number of instances. Among these may be reck-

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on the text, where, to be a child of Abraham has no reference to any natural affinity to that patriarch.

The Jews took great pride in having Abraham for their father—but Jesus reproves them by saying they were not his children; and the reason he assigns is—"if ye were the children of Abraham, ye would believe in me." It was faith, then, that constituted a child of Abraham. Now the apostle says—"they are not all Israel, that are of Israel." Why? Not surely because they were not literally the offspring of the patriarch; but because they had not the *faith* of their father. In this sense, the whole nation of the Jews were *not* of Israel!

And here we must notice the argument of the apostle—that faith—simple faith only, induced any man into this patriarchal affinity, without any reference to the works of the law. In some instances, in the chapter containing the text, this law is called *flesh*, as contrasted with the *spirit*, by which term the gospel is designated. But this language has been the subject of very great perversions—for by *law*, all law has been understood. Hence, though the believers were guilty of the greatest crimes, yet as *believers* they were cancelled on the score of imputation. And thus one evil tred upon the heels of another; for had it not been first believed that merited punishment was remitted by an imputation to Christ, it could never have been that *faith* alone could save any man.

But it is said—The apostle does unequivocally deny the necessity of the law, in order to secure salvation. Admitted.—But then it may be asked, what law is intended? Here we refer you, for a satisfactory answer, to the acknowledged object of the whole epistle. It was to

show that the observation of the Mosaic ritual, was of no consequence to those, on whom it never was binding. But surely it could not refer to any thing like the explosion of that grand moral system, which is both the *basis* and the *criticism* of all right. From the claims of this, man cannot be exonerated: Nor could the gospel, itself find an application to man, without his submission to its high dictation. Hence it is, that our apostle adds—"there is neither Jew nor Greek—bond nor free—male nor female; but ye are all one in Christ Jesus."

That is, the legal forms of discrimination which have so long subsisted, are abolished—it is not now—who have these or those

rituals—but who have "faith that works

by love and purifies the heart." They

that have such faith, are inducted into the

kingdom of God—are embosomed in the

affections, and sympathies, and charities of

that dispensation, which though promised

to, and believed by the patriarch, remained

till the coming of Jesus for a perfect

revelation—and can only be consummated

in the fulness of times when sin and sor

row, and pain, and death shall be no more;

but when renovated nature shall awake

from the tomb, put on immortality, and

God be all in all.

III. They who are of faith shall be blessed with believing Abraham. There were some blessings peculiar to the patriarch and his family—others, common to him and all believers. Those peculiar to himself were, a numerous offspring, an inheritance of the land of Palestine, and of being the chosen medium through which the Deity would dispense the light of the gospel to mankind—"of whom, as concerning the flesh," Christ should come.

The blessing common to Abraham and all believers—is—that faith is "counted for righteousness." Here again we are at issue with our Partialist friends. They contend that this faith secures the full benefit of all the righteousness that distinguished Christ—his righteousness being *imputed* to them, without any consideration of their own virtue. To this we object. First—that the argument of the apostle, is, if

Abraham was blessed without works, the

works only of the law of Moses is intended,

which had no relation whatever to morals

—but was wholly ceremonial. And secondly—that so far from his righteousness being imputed to him, without obedience, his obedience is the *ground cause* of imputation. For though it must be manifest that he could not be an observer of the law, before such law existed; yet he might be, and was an observer of those eternal principles of moral right which are enstamped upon the nature of every man. We say, therefore, that it is capable of plain proof, that the *imputation* of righteousness to Abraham, is exclusively founded on the fact, that he "added to his faith," the practice of "virtue." Hear what the apostle James says, on that subject—2d ch. v. 14. "What doth it profit, my brethren, though a man say he hath *faith*, and have not works—can *faith* save him?"—v. 21. "was not Abraham, our father, justified by works, when he had offered Isaac, his son, upon the altar?" v. 22. "seest thou how *faith* wrought with his *works*, and by *works* was *faith* made perfect?"

Now can any man read these quotations, and then seriously says, that *imputation* in this case means something independent of the *obedience* of the patriarch? can be supposed that *faith* was a mere idle and dormant principle—which, while it warmed the hopes and inspired confidence, had no influence in the regulation of the life? And even if this could be believed, in relation to Abraham, how infinitely preposterous

would its application be to modern professors of the gospel—especially when it is notorious, that the *great business* of the gospel, in this world, was to improve the happiness, by improving the virtues of mankind. This subject is easily illustrated. Suppose an individual had faith to believe that the government of this Commonwealth is the *wisest* and *best* imaginable; and that still this person continues to violate all the known requisites of the laws. Of what possible use, for reputation or comfort, is that faith? He might, perhaps, be able to maintain an argument with some infatuated member of some neighboring state—but would his faith and his knowledge screen him from the punishment of his crimes? much less, would it *inspire* to him the *rewards* of some *able* and *virtuous* politician! so, we venture the declaration, that the *man* who calculates on the mere exercise of faith, as securing an imputed righteousness, will, if he neglects or violates the law, feel the "stings and arrows of outrageous conscience," even in

time sleep." Whence, then, the universality of man's belief in a future state? Is it the result of imagination? is it a mere dream? We would not, if we could, answer this in the affirmative. We would not disbelieve. Without the hope of another, this were indeed, a wretched world.

We would believe, even if in error; for if we err, we secure the bliss of believing, and can never feel the pang of disappointment.

"Where ignorance is bliss, 'tis folly to be wise."

There is something curdling to our blood in the thought we are to be no more. There is something too painful to be described, almost to be endured, to stand by the newly made grave and see let down into the cold earth, the one we have loved, whose soul was commingled with our own, and to feel that it is the final end—to feel that there lies the form we have often clasped in transport; there are closed the eyes which shone with intellect; there are mute the lips that discoursed so often music to our ears; there is stilled the heart that beats to warmest and kindest feeling. All, as the clouds rattle upon the coffin, vanish, and we stand lone and withered beings. It is as if the life spring was broken. A sombre hue comes over the whole of nature. The soul is dark. Not ray beams out to pierce the dark clouds that hangs over it. I have thus stood by the grave of my friend; I have thus looked upon his dissolution as the end of all that I loved. It is enough. I would not stand there again. Wisdom may assert we die to live no more. But

"O let her read nor loudly, nor else  
The doom that bars us from a better fate;  
But say as angels for the good man's sin,  
Weep to record, and blush to give it in."

The soul shrinks from the thought of annihilation, and it would seem that shrinking back—that horror at non-entity—indicates that death cannot be the end of our being. Perhaps it is not unreasonable to infer a future state from the capacities of the soul itself. Few who have contemplated the soul, its mighty powers, its sublimity of feeling, its moral grandeur, its continual aspirations after something it has not, its wish to stretch beyond the narrow circumference of the earth, beyond the stars, beyond the farthest limits of space, to rise and hold communion with the Mysterious Power it feels but sees not. Few have taken this view of the human soul, and have not deemed it destined to survive the frail tenement of clay in which it is lodged. Who can believe of such varied and extensive powers, so high, so noble, and often so godlike in its aspirations and achievements, is born but for an hour? No it cannot be.

"—I can feel, that though a cloud  
Of the dark vale, there is a *sense*  
Of better things—the fit abode  
Of something tending up to God—  
A germ of pure intelligence.  
I know not how the Eternal hand  
Has moulded man—but this I know,  
That while 'midst earth's strange scenes I stand,  
Bright visions of a better land.  
Go with me still, where'er I go."

From the Philanthropist.  
FUTURE STATE.

The doctrine of a future state of conscious being, is one that few have disbelieved, and one that still fewer have not wished to embrace as an anchor to the soul. Whatever may be our religious, or sceptical, notions, we all wish for a fairer and better land, into which we may find admittance, when we bid adieu to the sorrows of this.

When the world first indulged the hope of another life, if indeed, it be not as old as the human race itself, it is impossible to determine. No historical monument points to an age which had it not; no traveller has visited a country, however barbarous or savage, that has not, in some shape, a wish, a hope, or a belief, in some future existence for their deceased friends. However rude, barbarous or whimsical their notions may be; however wild and fantastical the beings with which they people the regions beyond the grave; all ages and all countries have believed, and do believe, such regions exist, and have a clearer, or less perfect, conviction, that they will there live again as sentient beings.

What originated this wish, hope, or belief, it is impossible to ascertain. There have never been wanting individuals who had it not; hence we infer it is not innate. It was not tradition, for tradition can only perpetuate; it has no power to originate.

The belief must have existed before tradition could hand it down. It can hardly be said that nature teaches it. True we see transmigration from one state of being to another, among some of the insect tribes.

The caterpillar winds itself in its cone, the renovation and joy of spring, have been adduced as poetical emblems of death and the resurrection. There is something beautiful in the thought. The autumnal winds sigh lonely through the forests; the cold desolations of winter succeed; and wrap the earth in its whirling sheet. The sun gains the vernal equinox; the warm south wind blows; the snows melt; a mild and genial air breathes over the earth, and all start into life. Gladly would we view this emblematical of man's resurrection from the tomb in the spring of immortality. But the dead live not. The plant that had withered, the stalk that was dry, feels no revivifying power. That green blade is from a root that died not, and that beautiful flower is from a seed newly germinated.

Man, as viewed by our senses, seems only born to propagate his species and die. The infant is weak, feeble, in mind as in body. For a few days it grows up; flourishes with promise; reaches its maturity; casts its leaf; withers away to second feebleness—to infancy—to death. The elements which composed the body return to their native elements, to form new combinations, to constitute parts of plants and animals, again to separate, to be again recombin'd, and thus on. In this man can read no future conscious being. Nature, so far as we can read her language, reverses not the decree, "death is an etern

from the error of his way, the remedy is worse than the disease.

Again, heavenly wisdom is *full of mercy and good fruits*. He, in whom are all the treasures of wisdom, is a God whose *mercy* is everlasting, and whose *goodness* is unbounded, for he is "*good unto all*." Any doctrine that serves to derogate from his character, by limiting his goodness, or detracting from the eternal nature of his *mercy*, is at variance with the qualities of that wisdom described in the text.

Lastly, the wisdom from above, is *without partiality and without hypocrisy*. Do men teach that God has his *favorites*; that there are some on whom he will shower eternal blessings, while the less favored children of his family, will dwell forever under his implacable wrath? Then they present to our view, a Deity of the most partial character—so partial that we should be ashamed to be charged with such a one ourselves. Do people teach that God has *two* wills, his *revealed* will, which is "that all men should be saved, and come to the knowledge of his truth," and his *secret* will, that a few only shall be saved? Then they charge him with *hypocrisy*. Or do they, on the other hand, say that his invitations are to all, and that the salvation which he bestows is free, and then in the *next* breath, talk of our works to *pay for a free gift*, they charge him with *insincerity*—call it by what name you please.

To judging then, a righteous judgment, let us examine doctrines by scripture rules, and if any man seem to be wise, and a teacher of the weak and foolish, let us see that his teachings be agreeable to the character of that "wisdom which is from above."

INFLUENCE OF CHRISTIANITY. Although Christianity has done less in refining, correcting, and elevating the human mind than we could wish, and far less than inspiration has given us promise that it will eventually accomplish, still it has wrought changes in the condition of our race, of which fancy herself, in her wildest vagaries, two thousand years ago, would scarcely have dared to dream. The sceptic may sneer, and the philosopher may theorize, but neither the one nor the other can tell how, denying the power of Christianity, so much has been effected for the amelioration of man's condition. Many of the wild and turbulent passions of human nature have been checked in their career and softened down, and principles, acting with something of the purity and energy of a better world have been deeply implanted in the soul. It is *true* the gross corruptions with which Christianity has been so long, and is still disgraced, have tended greatly to paralyze her powers, destroy her influence, and neutralize her spirit. But still with all "the inventions of men" that have been attached to her, and which, like an incubus, have weighed her down, Christianity has done, and is now doing great good.

And yet we are surrounded with so many evils, there are so many besetting sins lingering about us, that, forgetting the past, we are sometimes more than half disposed to believe that nothing has been done in the almost boundless field of human improvement. There are, besides, many well meaning and even intelligent christians, who seem to find a kind of pleasure, (perhaps they may gratify a species of Pharisaical pride) in sighing over the depravity of the age, and exaggerating the vices of "the present evil world." Could we give implicit credence to their high-colored representations, we must suppose the human race constantly deteriorating, that vice was fast driving virtue from the earth and that were it not for the exertions of *themselves and their friends*, the whole world would soon be one wide-spread and intractable desolation. While, with regret, we acknowledge that there is but too much of human depravity still existing, we feel that it would be injustice to Heaven not to confess its beneficence in thus far prospering to a good extent the religion of Jesus, and in vouchsafing us such cheering hopes for the future.

We look forward into coming time and see our earth a paradise. The Lord himself, in the language of prophecy, "shall judge among the nations, and shall rebuke many people, and they shall beat their swords into ploughshares and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." We may ask how this glorious and happy era is to be introduced? We answer: By the natural and legitimate operations of the gospel of Jesus Christ. The *principles* of that gospel are to be universally diffused and felt; they are to gain a controlling influence over the hearts and conduct of mankind. Men are to become christians, in some proper sense of that term, not mere nominal christians, but *disciples and followers of Christ*.—*Christ's Messenger.*

The world is like a vast sea—*mankind* like a vessel sailing on its tempestuous bosom. Our prudence serves us for sails—the science for oars. Good or bad fortune are favorable or contrary winds—and judgment the rudder. Without this last, the vessel is tossed by every billow, and will find shipwreck in every breeze.

Children have no such thing as time past, or future, but do what we never do, enjoy the present.

## THE INTELLIGENCER.

"And Truth diffuses her radiance from the Press."

GARDINER, FRIDAY, DECEMBER 16.

## OPERATIONS OF THE DAY.

If the orthodox believe the people are exposed, as they represent, to the enmity of God, and that by any thing they can do, it is in their power to save men from the wrath of their heavenly Father—a position which seems to us absurd in terms—we do not, we cannot blame them if, as persons actuated by a principle of benevolence which they deny to God, they resort to every honorable plan for the accomplishment of their object. To use the language of somebody else—we forget whom—they ought not only to empty their purses clean into the contribution box, but they ought to jump in themselves and travel in all directions to save mankind from the power of the Almighty. Most of their present plans and operations we confess are perfectly consistent with their system of religious belief. But then the error of a system may often be detected by noticing its effects. No one can doubt, that the arts and management by which they attempt to compass their ends—setting people by the ears all over the country, encouraging idleness, dissipation, spiritual egotism, intolerance &c. are productive of immense injury to society and are censorious to the very last degree. They can be justified only on the plea, that they are consistent with their system of religious belief. Now we believe that we should look at the thing the other end foremost, and say that their system cannot be justified, but must be condemned on account of the censorious and hurtful effects which it produces in society. We judge of causes by their effects—not justify bad effects through the assumed sanctity of the cause which leads to them. Were men, under any other profession than those of religion, to go out into the world and produce so much confusion, disorder, idleness, dissipation, insanity, suicide &c. in society, as follows in the train of orthodox operations, we should all agree that they were abominations and pests which ought to be rebuked and checked.—We never have believed that religion led to any such consequences; and therefore cannot admit that that is religion, under the profession of which people now go out into the world and commit such depredations. Such people may be entitled to our lenity and charity, considering them as deceived; but deception ought not always to be countenanced, much less should the serious evils which it occasions be tamely endured.

## GRATITUDE.

In the cultivation of a sentiment of devotional gratitude to God, and the virtues which are connected with the exercise of this principle, we shall find ourselves greatly assisted if we will but duly consider our dependence upon and obligations to Him for life, for health, for friends and the innumerable blessings by which we are surrounded. Too many are prone to stop at secondary causes, forgetting the Great First Cause without which no means or instruments could possibly avail any thing. Now the truth is, for every thing which we enjoy in ourselves or in others, we are primarily indebted to the Author of every good and perfect gift. Though we see Him not, his eyes rest continually upon us; though we forget his beneficence amidst the commonness of his mercies, he never forgets us. His faithfulness is very great, and renewed towards us as the successive moments of our lives; and though we behold only the means by which our enjoyments are more immediately derived to us, still it provides as the cause of all causes, and gives efficiency to every mode by which our enjoyments depend on us.

The construction of the human frame evinces the perfect skill and wisdom of its august Creator; at the same time it is so formed that the least derangement of a single part in this complicated system, causes pain or death. The liability of the human frame to accident, disease and death, and the fact that amidst such liability, human life is so long preserved, induced the pious Watts to exclaim,

"Strange, that a harp of thousand strings,  
Should keep in tune so long!"

The healthy action of all parts of the system and its freedom from derangement and dissolution, are promoted only by the constant care and beneficence of its Creator towards it. Were he to withdraw his arm for a single moment, our resources must fail us, the warm tide of life would cease to flow, and we must go suddenly down to the dust. Nor are we less indebted to him for any of the numberless blessings of life with which that life is filled. Amidst all our wants, his bounty is exhaustless; amidst all our forgetfulness of him, his mercy and faithfulness are constant and unceasing. It becomes us therefore, rightly to reflect upon our entire dependence upon an invisible Power, and of our indebtedness to him for every gratification and delight. By reflections of this kind, we shall acquire a lively sense of filial gratitude towards our Maker and Preserver. And this sense is naturally calculated to induce in most of the other sentiments which are indispensable in the formation of the Christian character. If we do not love God, neither shall we love our brethren, and if we neither love God nor our brethren, the first and capital requisition of the divine law is neglected and unfulfilled, and we are unchristian—yet in our sins.

At the close of the year, it seems suitable that we should seriously review the blessings by which it has been crowned. And as we reflect upon the dangers we have escaped, the liabilities during which we have been preserved, the continuance of our own life and the lives of our friends, together with the benefits which have been bestowed upon us notwithstanding all our ingratitude and sinfulness, let us raise to high heaven the ardent homage of our hearts' gratitude, and endeavor to cherish the kindred sentiments connected with that essential virtue.

## MORE VICTIMS.

The Utica Magazine states that the wife of Rev. Mr. Smith, the Presbyterian Clergyman at Ogdensburg, N. Y. has become a perfect maniac under the influence of a four day's meeting excitement. In the first stages of her malady, she pretended to remarkable visions and revelations, and her friends who with her had been active in promoting the excitement, looked upon her visions as wonderful displays of the divine power and grace.

A girl from Walpole, N. H. hung herself at a four days meeting in Stoddard, N. H. on Thursday—a fortnight ago. There are now two men in Andover and one in Chester, Vt. who are crazy in consequence of attending protracted meetings. Their friends, for their own safety are obliged to confine them. These facts are taken from a Boston paper.

## ANOTHER VICTIM.

The following account of a work of death occasioned by a "protracted meeting," is copied from the New Hampshire (Concord) Patriot.

**Mrs. Hill and Barton.**—Permit me to record in your valuable journal, one more instance of the fatal effects of the late fanatical excitement, which are prevailing throughout the country, through the instrumentality of sectarian priests.

In the town of Antrim, Hillsborough County, on Tuesday, the 15th inst. a young lady of the name of HUNT, who had previously sustained a very reputable character, while laboring under a species of insanity, brought upon her by an attendance upon the three days meeting at that place, and the concomitant meetings, was led to commit suicide. She had been missing about an hour when she was found in a carpenter's shop near the dwelling where she had been residing, suspended by the neck to a beam of the shop, with a couple of skeins of yarn. Assistance was immediately called and she was taken down but found to be dead. A coroner's inquest was held upon the body, and upon inquiry, no cause could be assigned for her death but insanity, produced by an attendance upon protracted meetings, and others of a similar nature. I have not been apprised of the verdict of the jury, but am credibly informed that these are the facts. The testimony offered was, that she had been in her usual health and spirits till the time of the protracted meetings at that place—that at this meeting she became, to use the technical phrase, "an anxious inquirer" but was not "converted"—probably, laboring, as it is said, under "strong conviction;" that after this meeting she appeared melancholy, and told an inmate of the family where she resided that she believed she had committed the unpardonable sin; and the sabbath previous to committing the fatal deed, she told another member of the family that she believed she had sinned away the day of grace, and that there was no pardon for her—and the Tuesday following, while under this fatal delusion and despair of mind, she sought death in the manner above related.

I have been thus particular to avoid the imputation of falsehood, which is often cast upon those who have furnished true accounts of a similar character, by the followers of these excitements.

Is it not a matter of great surprise, when effects can be traced so directly to their cause, that a rational community should give countenance and support to a sectarian excitement, so dangerous to the welfare of mankind—an excitement fatal in its consequences, which is not only productive of the worst diseases of the human mind, such as insanity and idiocy, but of death?

Hancock, Nov. 22, 1831.

## AN ORIGINAL LIKENESS.

Let any one read the following description of the preaching of Roman Catholic Friars just before the Reformation, copied from Burnet's History of the Reformation, and then say if in the operations of the orthodox now, he does not behold a striking likeness from the original—as true as face answers to face in water.

"They used all the force and skill of their industry to raise the people into heats, by passionate and affecting discourses, that both inflamed a blind devotion and drew money. But there was not that pain taken to inform the people of the hateful-ness of vice, and the excellency of holiness, or the wonderful love of Christ, by which men might be engaged to acknowledge and obey him. And the design of their sermons was to raise a present heat, which they knew afterwards how to manage, than to work a real reformation on their hearers. They had also intermixed with all divine truth so many fables, that they were become very extravagant, and that alloy had so debased the whole, that there was great need of a good discerning to select a site for the buildings and this committee has made their report in part; and every indication promises that under the just munificence of our State Legislature, and the generous enterprise of the friends of free education, the Seminary will be in readiness at the expiration of another summer, to commence the business of instruction. The Board of Trustees is composed, i.e. the officers and members at the present time, of the following

name.

long as in his power to do them a greater amount of favor in return.

## HEZEKIAH NILES.

This veteran Editor, is one of the most respectable of the corps in the United States. Having little to do with man party politics and less with religious controversies, he devotes his time and talents to subjects of political economy and national weal. His opinions, therefore, when he expresses them on subjects of religious movements, are entitled to more than ordinary attention and reverence. The following is from a late number of his REGISTER.

## From Niles' Register.

**INSANITY.** produced by wild notions about religion, has recently caused several murders and suicides in the United States; and hence some of the exciting meetings have been severely condemned. There surely is a rightful limit even to zeal to do good—a fitness and a discretion in all things. The bruised reed is easily broken—and when we see that surgeons are oftentimes punished for unskillful operations on the body—are we without remedy against individuals who work upon and destroy both body and mind, by indiscreet or ignorant proceedings in religious subjects, which bring forth murder and suicide? It is a delicate matter, and one that should not be lightly interfered with—but we think that there have been cases wherein the law ought to have applied to punish evil doers for outrageous attempts to accomplish what they thought was good. If ignorance does not excuse the surgeon or physician, why should it the clergyman? We cannot see why.

## WESTBROOK SEMINARY.

Our readers in Maine will be pleased to be presented with so much of the intentions and doings of the Trustees of the Westbrook Seminary, as are communicated in the article which follows. The communication we are assured was essentially prepared for this paper on the 28th ult. and has been deferred in its transmission only that certain details might be obtained of the Secretary, to fill several blanks in it.

The Treasurer of the Board, who has sent us the article, says:

"Permit me to add, that I am requested by the Secretary to say, that the gentlemen composing the Committee to petition the Legislature &c. will confer a kindness by regarding the subjoined notice of their appointment as sufficient to authorize them to proceed to the performance of the duties assigned them. It may be advisable, if agreeable to the Chairman of the Committee, to call a meeting of his Committee by the middle of January, to be held at Augusta."

Rev. William A. Drew: Dear Sir,—

The Board of Trustees of the Westbrook Seminary has had several meetings and progressed very much to their satisfaction in the business that devolved on them. Much has been done, besides organizing the Board. The number of Trustees has been increased agreeably to the requirements of the Legislative Charter—a code of bye-laws for the government of the Board has been adopted the requisite officers elected—a committee appointed to select a site for the buildings and this committee has made their report in part; and every indication promises that under the just munificence of our State Legislature, and the generous enterprise of the friends of free education, the Seminary will be in readiness at the expiration of another summer, to commence the business of instruction. The Board of Trustees is composed, i.e. the officers and members at the present time, of the following

name.

JAMES C. CHURCHILL, President.

WILLIAM SLEMMONS, Vice President.

DANIEL WINSLOW, Secretary.

FRANCIS O. J. SMITH, Treasurer.

Moses Quimby, Corresponding.

Francis O. J. Smith, Committee.

Nathan Nutter, Committee.

Board of Trustees incorporated by the Legislature.

James C. Churchill, of Portland.

Francis O. J. Smith, of Portland.

Daniel Winslow, of Portland.

William Slemmons, of Westbrook.

Moses Quimby, of Westbrook.

Josiah Dunn, Jr. of Poland.

William A. Drew, of Augusta.

D. McCobb, Waldborough.

G. W. Tinker, Bowdoinham.

Alfred Pierce, Greene.

And the following named gentlemen have been added to the Board by election, pursuant to the Charter.

James Racklef, of Portland.

Thomas Todd, of Portland.

Samuel Brimblecom, of Westbrook.

Oliver H. Buckley, of Westbrook.

Samuel B. Stevens, of Gray.

Elijah Latham, of Gray.

John Smith, of Readfield.

Cornelius Holland, of Canton.

Among other articles in the Bye-Laws adopted, are two which I think will meet,

the one, universal approbation, and the other, the generous offerings of the liberal minded among our citizens.

"ART. 17. As this Seminary is designed and pledged to the public by its founders, for the education of young men to the various professions and pursuits of manhood, free from all religious bias and prejudices, and under the influence of such religious doctrines and opinions only as each may elect for himself, and sanctioned by the dictates of his own conscience.

Therefore, it shall be deemed repugnant to the spirit, principles and design of the Charter and Constitution of the Seminary,

for any Trustee to introduce into the proceedings of the Trustees, or before the Board, any measure, motion, or topic,

partaking of a sectarian religion, as tending in any way to the subordination or

preference of any one religious sect or

denomination to another; "nor shall any religious test be required as a qualification for any office or trust" in the Seminary, nor of any Student, or other candidate for the privileges of the Seminary.

The other article alluded to is as follows:

"ART. 19. A Library shall be formed as soon as it can be effected. The books to be purchased, shall be such as may be ordered by the Board of Trustees. Yet books upon religious and all other subjects, which may be presented to the Seminary, shall be deposited in the Library, without regard to their peculiar tenets—The titles of the books presented, with the names of their donors, shall be entered on the records by the Secretary, who shall also have charge of the Library until it shall be otherwise provided in these by-laws."

A Committee of five were elected to petition the next Legislature of this State, in behalf of the Seminary, for an annual grant to aid the purposes thereof, and to put it on as favored conditions as other literary institutions in this State; and further to represent to the Legislature the condition of the Seminary in regard to funds and other property.

The following gentlemen constitute that Committee, viz. D. McCobb, of Waldborough, Josiah Dunn, Jr. of Poland, Alfred Pierce, of Greene, F. O. J. Smith, of Portland, and John Smith of Readfield.

A Committee of five has also been appointed to select the most eligible site for the buildings of the Seminary, and to report the terms on which the same can be obtained.

It was also voted, that all persons holding subscription papers, or donations for the Seminary, be requested by the Corresponding Committee to return them to the Treasurer (Francis O. J. Smith, Portland) forthwith, or to care of Rev. W. A. Drew, Augusta, if more convenient.

The 12th No. of the Christian Preacher will be ready for mailing in the course of two or three days.

## ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

The Editor of the Mirror—Martin Luther, &c.

## [CONTINUED.]

Mr. Editor.—Having selected from that band of worthies, whose praises are so frequently trumpeted in papers engaged in the same cause as that to which the Mirror is devoted, if not in the Mirror itself, for the purpose of casting an odium upon the catholic religion, an illustrious trio, I will now proceed to an inquiry into their claims to the character of reformers; the doctrines that were maintained by *two*, if not all of them; and the consequences that attended the introduction of their opinions in the countries in which they respectfully resided, if not throughout Christendom at large. These inquiries will be answered by the imperfect sketches with which I now propose to present your readers, in which if they find "nothing extenuated," they will not discover "aught set down in malice."

To begin with Martin Luther. He was, before his secession from the Catholic church, an Augustinian friar, of Wittenberg, in Saxony. What character he sustained for a long time, while a member of a religious order, he has himself informed us. "While I was a religious," says he, "I observed chastity, obedience, and poverty; and in short, being wholly disengaged from the cares of this present life, I wholly gave up myself to fasting, watching, and prayer." In Gal. 1. 5. The grace of contingency, however, he assures us, was lost by him after he abandoned the monastic life. *Serm. de Martrem.* t. 5. fol. 1:9. In the happy state, however, in which he describes himself in the extract above cited, he did not certainly persevere; for, in the preface to his first tome, speaking of himself the year previous to his final separation from the Catholic church, he says, "I did not love, nay, I hated God;" "I raged with a fretted and disengaged spirit too independent to be confined myself, will allow of but quotations in confirmation of the truth preceding remarks. In t. 2. fol. 30. speaking of Henry the Eighth of England, (with whom he afterwards became) he was pre-eminently distinguished, in which no writers perhaps, in any preceding age, have been able to surpass him, not even the contributors to that celebrated Calvinistic Journal, now published in New York, called "The Protestant." The limits to which I am desirous of extending my quotations, are to do with the yoke of his authority, disseminated by his writings, and the many misrepresentations of his doctrines with which some of his pulpit resound," and which were circulated through the medium of some of their presses, (not noticing, however the Mirror, nor referring any person connected with that publication) he almost ready to conclude, that a "lying spirit" has entered into "mouths" of some among their preachers and constantly guides the pens of all among their editors.

But to return to Luther. In his religious career, he met with much opposition not only from catholic writers, but from some of his own brethren, who left off the yoke of his authority, dissenting from his opinions, and commenced a trade of reformers on their own account. He was pre-eminently distinguished, in which no writers perhaps, in any preceding age, have been able to surpass him, not even the contributors to that celebrated Calvinistic Journal, now published in New York, called "The Protestant." The limits to which I am desirous of extending my quotations, are to do with the yoke of his authority, disseminated by his writings, and the many misrepresentations of his doctrines with which some of his pulpit resound," and which were circulated through the medium of some of their presses, (not noticing, however the Mirror, nor referring any person connected with that publication) he almost ready to conclude, that a "lying spirit" has entered into "mouths" of some among their preachers and constantly guides the pens of all among their editors.

Even after his quarrel with the Dominicans, Luther professed himself ready to submit to the decisions of the Pope, t. 1. fol. 5 and 73. Nor was it till afterwards that his doctrines were condemned by that authority to which he had himself appealed; that he set himself up in opposition to the whole Christian world. Conscience, indeed, occasionally reproved him, as he tells us, when he reflected upon the interrogatories of his opponents, "Are you the only man of sense in the world? Are so many all in the wrong? Have so many ages past in ignorance?" &c. t. 2. fol. 244. 2.

Five years after his secession, he broke through his solemn vow of celibacy, by a sacrilegious marriage with Catharine Boren, a professed nun, who, not long before, following his example, had eloped from the convent. On a similar occasion, (the marriage of Oecolampadius, who had also been

ing the Pope, he tells us, t. 7. fol. 502, that he had endeavored, but in vain to believe that no real presence at all existed in the eucharist which suppresses the union of the body and blood of Christ with the bread and wine in the sacrament, of what among protestants is commonly called "the Lord's Supper." Against his seceding brethren, he wrote several books, in which he describes them (and the Calvinists of the present day, as well as their predecessors, come in for a share of his anathemas) as blasphemers, heretics, persons possessed by Satan," &c.; as "insanitized, suprasanitized, and persanitized, and having the devil himself perfused and transposed into them." Book *Contre Fanatiques*, &c. On one occasion, he threatened the authors of some changes that had been made without his participation, if they persisted in their innovations, "he would fairly tack about and recal all that he had written or said, and leave them all in the lurch," t. 7. fol. 275.

With Luther's flowers of rhetoric, I have now done. An important inquiry arises into the piety and morality of the doctrines that were maintained by him.— Among other things he teaches the lawfulness of concubinage and polygamy, t. 5. fol. 123—the impossibility of observing the divine commandments, t. 2. fol. 4. 2—that when the scripture commands the performance of good works, we are to understand it as forbidding them, t. 3. fol. 171. 2—that God works in us both good and evil, t. 2. fol. 444—that God is just, though by his own will, he lays us under a necessity of being destroyed, t. 2. fol. 434, &c. &c.

Nor should it be forgotten, that Luher's translation of the bible was pointedly condemned by the great Lutheran divines, Andrus, Osindor and Keckerman. Zwinglius thus addresses him: "Thou corruptest the word of God, Luther. Thou art seen to be a manifest and common perverter of the scriptures." He has stigmatized several canonical books (the authority of which Mr. Cummings, it is presumed, acknowledges) "by wholesale," as the book of Esther and the epistle of St. James "which he often blasphemeth, because it is so express and energetical on the subject of good works."

In answer to Erasmus, as well as in his speech at the Diet at Worms, Luther boasts of the wars and bloodshed that had been occasioned by his preaching. That sound morality gained nothing by the changes he effected, is acknowledged by him. Among other acknowledgments to this effect, I will select the following: "It is a wonderful thing that since the time the pure doctrine was called to light, the world should daily grow worse and worse." In Sermon, Convio.

The foregoing is a brief and imperfect sketch of the character of a man, who laid claim to a divine commission. Of the truth of this pretension, as well as the justice of the eulogiums which Calvinists are in the practice of bestowing upon him, the reader is left to judge. In eulogizing Luther, it must, nevertheless, be conceded, our Calvinistic friends evince a forgiving disposition, considering the torrent of invectives he poured forth against their predecessors, and which are equally applicable to themselves. And they no doubt possess a more merciful one than did the fair-faced founder when he participated in the cruel death of the ill-fated SERVETUS.

#### A ROMAN CATHOLIC.

\*Milner's Letters, p. 128.  
†Letters, p. 128.  
‡With whom he had at one time a theological controversy.  
§Zwinglius t. 2. ||Milner, p. 153.

To be continued.

[For the Christian Intelligencer.]

Third FOUR DAYS MEETING in New Gloucester within about six months.

Mr. EDITOR.—In giving the public through the columns of your paper an account of the four days meeting held in this town this week, I would not wish to "set down ought in malice," and if I do "nothing extenuate," it is because I believe the time has come when the public ought to know the naked truth and to be well informed with regard to the machinery which is put into requisition by the art and cunning of the leaders and managers of these meetings, and brought to bear on the minds of old and young, especially on the young and those whose intellectual strength forms but a weak barrier against its operations. My intention is to give a plain, unvarnished account to "get out the facts, in the case," and leave the public to pronounce a fair, candid and impartial judgment. And in order to do this in such a manner that it may be fully and completely understood, it is necessary to begin with the Sermon preached last Sunday afternoon by the Calvinistic minister of the Calvinistic congregational Society in this town; because it was a sermon preparatory to the occasion.— His subject was the "signs of the times"; a good subject, but badly handled. It appeared from what he said in the opening of his sermon, that he had preached to his church on this same subject at some previous time, and pointed out to them what these signs are: such as these four days meetings &c.—all furnishing proof conclusive to his mind that the Millennium was close upon us. His object now was to show his church their peculiar duties at this peculiar time. He reminded them that a four days meeting was about to commence, and that they must be up and doing for one week at least; for "Christ was coming to gather fruit in this place and O! what if he should find none!"—an eloquent pause—and then—"you must be blasted, and wither and die!" Shocking and dreadful! "Will you, my brethren,

begrudge your time, and that of your families and children? Will you not get them out to meeting at whatever sacrifice? Do you not feel as though sinners, (that is, I suppose such as do not embrace my creed) were a part of your very flesh and blood, hanging by the brittle thread of life over a hell of burning fire and brimstone! Will you, can you suffer them to rush heedlessly into endless burnings! and to be abandoned of God?" He said this "protracted" meeting would be a sealing time, here I began to start!—a sealing time! I didn't understand the term—but he soon explained by saying he had no doubt that some souls this week would be sealed up to utter destruction! and that this sealing up to destruction would take place sooner with regard to some souls in consequence of this protracted meeting! Here I began to stare and look round on the audience to see if they could possibly "keep their countenances"—What—thought I—souls sealed up sooner because they would sin against great light! that is—great light of a modern four days meeting! I thought if this were the fact many would not attend. His idea was this—that souls would be sealed up sooner because they would sin against great light! that is—great light of a modern four days meeting! His explanation amounted to this—if they didn't get religion, (that is if they do not embrace my particular creed and join my church and help support me) during this week of light and subbeams, the probability is, their souls will be sealed up to destruction forever! Now let any candid man, one that is blessed with his sober senses, reflect for a moment on such preaching, and what must be his feelings and opinions! Will he not feel in his heart that such stuff thrown from the pulpit is an insult to human understanding, and a reproach on the character of our Heavenly Father? Let any one go out on an eminence when the sun is bright in the unclouded heavens "when the cattle are reclining in peace, or browsing on the green pastures, and myriads of sportive insects are spending the short day of their happy existence around him," can he, while standing in this glorious temple of nature for a moment believe that the Author of all the munificence and enjoyment which he beholds, is a "God of vengeance and unextinguishable wrath?" No—he will say.—Creed-makers and their victims may attempt to disguise the benevolent countenance of Deity, in the frightful mask of their own selfish and vindictive passions; but the whole animated creation rises up to expose the impurity of the counterfeit, and every unperverted feeling of the human heart revolts from the unlovely object of sectarian veneration.

I would here stop to make a remark upon that part of this preacher's preparatory sermon wherein he urged parents to get out their children to this protracted concern in order to "get up" a revival. I would humbly suggest to parents to keep their children at school, where they may learn something useful for them in active life rather than carry them to one of these machines to be wrought upon, where their minds will be darkened, their fears and passions excited, and their understandings insulted by the incongruities and absurdities which are thrown out by these calvinistic minnows of four days meetings. It is here society receives its deepest wound. I beg of parents to keep their children at school, and not let these long-winded meetings usurp the place of our primary schools. By keeping their children from these nurseries of error, parents may do much toward freeing the next generation from the thralldom of bigotry and superstition. But I forbear. The limits of your paper warn me to proceed with the meeting.

Monday, a "concert of prayer" was held at 2 o'clock P. M. Tuesday following at half past nine A. M. a prayer meeting. This I suppose may be considered the actual commencement of the "protracted" exercises, the concert of prayer on Monday being nothing but the "ripping of the curtain," a sort of prelude to the scenes which followed. At half past ten, same day, a sermon; at one, a prayer meeting; at two, a sermon; and at six in the evening another sermon, which closed their day's labor. Wednesday at seven, half an hour before sunrise, a prayer meeting, where might be seen through the dawn of the morning a few men and women shivering with the cold, wending their way to the old meeting house looking for all the world like Roman Catholics going to attend mass, reminding us of the devotees of other countries going to wash in the waters of the Ganges or throwing themselves under the wheels of the car of Juggernaut. This zeal and devotion of women and girls of feeble constitution turning out by daylight in these intensely cold mornings to attend prayer meetings, bring to our recollection the account of the women in France during the Crusades who formed themselves into a regiment under the name of the "Golden Spurs," mounted their horses and went all the way to Palestine to fight the Saracens and take the Holy City out of their hands. Here was real courage and devotion unparalleled in the history of women. It has been reserved for this age to produce religious heroines where courage in braving the inclemencies of the weather, and braving the storms on their way to these four days meetings, almost eclipses the courage of those French female crusaders, and casts their deeds of noble daring far into the shade. But I have digressed, and who could forbear making these comparisons when they see ladies thus zealous and courageous? Same day, (Wednesday,) after the prayer meeting at daylight; another at ten; Sermon at eleven; prayer meeting at one; Sermon at two, and another at six in the evening; making six

meetings in one day at the same house, besides other prayer meetings at dawn and lectures in the evening in other parts of the town. Thursday, the same number of meetings in the same order of time, but waxing a little warmer. Last evening the minister of this place, who may be considered the "master of the ceremonies" rose in the Pulpit after another had finished his lecture, and remarked to the audience that his mind was wonderfully impressed with the fact, (a sort of coincidence I suppose) that all his Brothers who had preached on this occasion as yet, had come with one testimony, that is, all agreed now was the time to get religion. This appeared the more remarkable to him because he expressly stated they had had no concert in the business with regard to subjects to be discussed upon. And now he very gravely, wisely and mysteriously enquired of his audience, "how they thought this could happen?" I make no remarks. I only state the facts, believing the Public will be able to guess how it happened. He further stated he had trembled in view of this meeting lest many hearts would become more hard and unbelieving. Here he was right, I believe to that these meetings and the inconsistent doctrines preached at them, are calculated not only to increase hardness of heart, but infidelity also. They disgust the candid mind, and render the heart cold, stupid and unbelieving. Religion must be presented to the mind in its genuine simplicity as it is represented in the Scriptures, otherwise it will not be believed and embraced. Strip it of such mysticisms as total depravity, election, distinguishing grace and other orthodox absurdities, and the people will embrace it in the love of it. In these meetings they tell too many frightful and appalling stories; but do not "reason together" enough.

I now pass to Friday the fourth day of these protracted exercises, and on this day the same round of meetings as on the other days, making in the aggregate twenty three meetings in four days, at one place. Now I ask candid, sober, rational men and women to reflect on such extravagant and wild proceedings. Can they in their hearts and consciences approve of them? If so, let them go on, but I do hope parents will not suffer their children to visit these hot-beds of satanism. Let the minds of the young have a fair chance to grow, unchecked by superstition, and untrammelled by spurious creeds. Give them the Scriptures to read. Teach them the benevolence of Him who created them, and impress on their minds the lovely character of Him who redeemed them, and we may indulge the hope that the next generation will be less bigoted, more wise intelligent and religious.

#### HONESTUS.

New Gloucester, Dec. 10th, 1831.  
P. S. Friday the last day of this meeting, as the ministers frequently observed, in the morning two of the singers put up prayers that God would convert the rest of the choir and teach them to sing as they did with the spirit, &c. In the afternoon the following note was handed to the minister. "A professor of religion requests prayers that God would convert her unconverted mother, brother, and sisters." Quere. Would not this lady professor appear better to have gone into her closet and shut the door and there pray to her Heavenly Father and not made the character of her good mother quite so suspicious; besides—what right has the daughter to judge the mother, the brother or sister? I wish people might learn the great impropriety of such proceedings. It is the wildest fanaticism.

\*Note.—The same minister who was requested by a gentleman of this village to give notice the next Sabbath (this request being made on Friday preceding) that Rev. Mr. Winslow would preach in the meeting house at 5 o'clock, P. M. He promised the gentleman he would do it; but after reflecting on the subject Friday and Saturday, and being operated upon by his bigoted notions, and hard sectarian feelings, he sat down and penned the following strange and singular letter, which was not read by him to whom it was directed till Sunday afternoon meeting.

"New Gloucester, June 4, 1831."  
"Sir,—I do not see my way clear to make the appointment for Mr. Winslow which you requested. I apprise you of it that you may have the opportunity to make the appointment yourself, or to procure somebody else to do it, if you wish.

Respectfully yours, &c.

BENJAMINE RICE.

Mr. ODEADIA WHITMAN.

It may be necessary here to remark that Rev. Mr. Winslow is a well educated man, of excellent character and a sound and sensible preacher of the Gospel; but he is a Unitarian—Aye—"there's the rub." He was invited to preach by a number of respectable and intelligent citizens of this village who believe in One God, and His Christ, but cannot conscientiously believe in three Gods. This is the "head and front of their offending." This Rev. Mr. Rice, since his settlement in this place, has been politely and generously treated by these same individuals who were pleased with Mr. Winslow's doctrine and preaching, having received many presents from them and much kind treatment. And how has he requited their favors? I speak of him as a man, if man he is, and as a neighbor, not as a preacher. How does he regard our Saviour's Golden Rule! I would make one single remark and leave him. He must be either an unkind man, or a very superstitious one. That's a fact which is indisputable. Justice requires that I should state that the Rev. Mr. Starr, the Calvinistic Baptist preacher in this place gave to his congregation a similar notice, and did it cheerfully too. Mark the difference as neighbours!

"CLOCKS. Two clock factories in Connecticut are said to turn out annually no less than 27,000 time-piece, all the wheels, pinions, and other machinery, grow upon the same trees in that vicinity which formerly produced nutmegs. They are entire vegetable productions, making the weights and red paint."

#### THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, DECEMBER 16, 1831.

CONGRESS. Congress met on Monday the 5th.—Mr. Stevenson was re-elected Speaker of the House having precisely the requisite number of votes—98. On Tuesday the Message of the President was delivered. Messrs. Holmes and Sprague have introduced resolutions calling on the President for information relative to the North Eastern Boundary. We know of no other business of general importance that has yet been transacted.

A child of Mr. Cyrus Gordon of Augusta was burnt to death on Sunday evening last by its cotton clothing taking fire. She was six years old. Strange that parents will never learn the danger of cotton gowns and ties for children in cold weather. Violence is not much more expensive, warmer and safer.

The Governor and Council of this State, having examined the votes for Senators find the following gentlemen elected. In York, Messrs. Pike, Sweat and Goodnow. Cumberland, Webb Jr., Dunlap, Ingalls and Merguer. Lincoln, Drummond and Gardner (two vacancies.) Kennebec, Stevens, Boutelle and Henton. Waldo, Thayer and Eastman. Hancock and Washington, Burroughs, Brigham and Talbot. Penobscot, Emerson and Davies. Somerset, Thompson and Smith. Oxford, Gibson and Keith.

#### PRESIDENT'S MESSAGE.

The annual message being, as usual, too long to be inserted entire in our paper, we are again indebted to the U. S. Gazette, for the following brief abstract of it.

The Message of the President to the 22d Congress, commences with a general notice of the happy state of the country, and the advantages which science has afforded to commerce and trade by multiplying facilities of intercourse.

Notice is given of the settlement of our claims on France, including a reduction of duties by us on her wines, and by her on our cotton. The settlement of claims on Denmark and Sweden is mentioned, together with a continuance of the usual treaty.

With Russia the same good understanding exists as formerly, but as yet no treaty has been made—none has been proposed, inasmuch as our minister to that court (Mr. Randolph) was prevented, by sickness, from continuing long at St. Petersburg, and, had he tarried there, probably no treaty could have been made, as the Government was engaged in prosecuting a war (with Poland.)

Our recent treaty with the Porte, has not yet been confirmed by the Sultan; some delay having occurred on account of the diplomatic character of the charge d'affairs, "Com. Porter" but it is believed that it will be ratified.

With Great Britain we still have some difficulties relative to the boundaries of Maine. This matter was left to the arbitration of the King of the Netherlands before he (Gen. Jackson) came into office, as his immediate predecessor had adopted most of the measures necessary for conducting the matter. He (Gen. Jackson) appointed a minister on the part of this nation, and a decision was made that does not appear satisfactory. Hopes are entertained that it will be easily and speedily adjusted. It was by the suggestions of Gen. Jackson that the prisoners at Madawaska were released by the British government.

Spain refuses (yet) indemnification for spoliation on our commerce, and alleges futile reasons for her refusal. She will be again called on, and if she still refuses, Congress will show what is proper for another appeal.

Indemnification is promised by Portugal for spoliation and injuries at Terceira.

And a vessel has been dispatched into the eastern Archipelago to demand restoration of property and indemnification to sufferers from the late attack upon a Samoan vessel.

With our South American neighbors, we are on friendly terms. Colombia has not yet ratified a treaty concluded between her and this nation, but this is probably owing to the unsettled state of the country. Our minister to that government (Mr. Moore) has succeeded in causing a reduction of duties on our flour, and has secured a promise of some indemnification for some injury done to our merchants.

Injury has been done to one of our merchant vessels at the Islands near Cape Horn; and a vessel has been dispatched to protect our commerce there—and a minister will be sent to ask for the authority by which Buenos Ayres assumes to interfere with our vessels.

Our trade with China continues good.

This public exhibition of our foreign relations is fearlessly made in this country, where no causes operate to prevent the propriety of a full and perfect understanding between the government and the people.

It is recommended that measures be adopted to remove all the Indians from within the boundaries of the State, to a place where they may enjoy every advantage that they have in their present location without interfering with the rights of white citizens of the Republic.

The attention of Congress is called to the present Tariff, which creates such a revenue, that more will soon be in the treasury than is demanded to pay the debts and for support of the government. It is recommended that such an alteration be made in the tariff as will render its operation just to the merchant as well as favourable to the manufacturer.

The receipts into the treasury this year are \$27,700,000, and the expenses of the government are \$14,800,000, and it is probable that the next year the receipts will be much larger.

The humane law passed last session for the relief of unfortunate debtors to the government, is found insufficient to the purposes proposed; the secretary of the treasury will make a report thereupon, and propose some amendments. The President proposes that it shall include all unfortunate debtors to the government, and those sued in the U. S. courts so far as to prevent imprisonment for debt where there is no fraudulent concealment of property.

The President thinks that, to deprive a citizen of liberty, for debt alone, is contrary to the spirit of our excellent government, and should be opposed to the laws.

The message recommends to the consideration of Congress an alteration of the Constitution, by which the election of president shall be given directly to the people, and the president be eligible for only one term. He also would add a clause, preventing the appointment to office of members of Congress.

With reference to the United States Bank, the President says he has already expressed his opinion, and leaves the matter now to the consideration of people.

#### MARRIED.

In Readfield, Mr. Moses Whittier to Mrs. Caroline S. Bartlett, eldest daughter of John Smith, Esq.

In Portland, by Rev. M. Raynor, Capt. Nathaniel Shaw to Miss Eliza M. Maxfield.

#### DIED.

In Woolwich, yesterday, Mr. George Lilly, aged 63, in Bangor, on the 5th inst. Mr. Thomas L. Fuller, aged 23.

In Claremont, Vt. on the 16th inst. Rev. SAMUEL HILLMAN, aged 83 years. He was a soldier of the Revolution; and one of that patriot band, who assisted in achieving the victory at the battle of Bennington; since that time he has been an ordained preacher of the final Restoration of all mankind. He continued till a few days previous to his death, in the enjoyment of uninterrupted health, and to the very hour of his death, in a firm belief of that doctrine, which had been the principle business of his life to inculcate.

In Gorham, Mrs. Mary, wife of Mr. Mathias March, aged 71.

Drowned, in Bowdoinham, Dec. 4th, Samuel Fabre,

[Papers in Boston and New York, are requested to notice this.]

#### MONEY FOUND.

FOUND, in Bowdoinham, a small sum of money. The owner can have the same by giving an accurate description of it, on application to

#### EDWARD GARDNER.

Bowdoinham Village, Dec. 2, 1831. 50

#### DISSOLUTION OF COPARTNERSHIP.

The copartnership heretofore existing under the firm of AMOS MUZZY & CO. is this day by mutual consent dissolved. All persons having any debts with said firm are directed to call on E. WATERHOUSE, who is authorized to settle the concerns of said firm.</p

## POETRY.

"THAT THAT SEEKS ME FAIRLY SHALL FIND ME."  
Come while the blossoms of thy ears are brightness,  
Then youthful wanderer in a flowery man;  
Come, while the restless heart is bounding lightest,  
And joy's pure sunbeams tremble in thy ways;  
Come, while sweet thoughts like summer buds are unfolding,  
Waken rich feelings in the careless breast—  
While yet thy hand the ephemeral wreath is holding,  
Come, and secure interminable rest.

Soon will the free-breadth of thy days be over,  
And the free buoyancy of soul be flown;

Pleasure will fold her wing, and friend and lover  
Will to the embraces of the world have gone;

Those who now bless them will have pass'd for ever;

Their looks of kindness will be lost to thee;

They will need him to herald thy spirit's fever,

As thy sick heart broads over years to be!

Come, while the morning of thy life is glowing,  
Ere the dim phantom that are chasing die;

Ere the gay spell, which earth is round thee throwing,

Fades like the crimson from a sunset sky;

Life is but shadows, save a promise given,

Which lights up sorrow with a fable's ray;

O, touch the sceptre!—with a hope in heaven—  
Come, turn the spirit from the world away.

Then will the crosses of this brief existence  
Seem airy nothing to thine ardent soul,

And, shining brightly in the forward distance,

Will thy patient race appear the goal;

Home of the weary? where, in peace reposing,

The spirit lingers in unclouded bliss;

Thoughts of the dust the curtain'd grave is closing,

Who would not early choose a lot like this?

*Columbian Star.*

## MISCELLANY.

## CROWDED ROOMS.

In an English work, Entitled the Philosophy of Medicine, containing numerous extracts on the nature of health and diseases, we find the following striking—but, as we have every reason to believe, authentic— anecdote:

A lively young lady, who came to Bath to put herself under the care of Dr. M. Adair, gave a rout, and insisted that the doctor should be of the party. The room was small, and the company very numerous. He had not been long seated at the card-table, before a young gentleman, his partner, fell into a swoon. The doors were immediately thrown open to afford him fresh air, and the sash lifted up, and both the gentleman who swooned, and the young lady, Dr. Adair's patient, who were invalids, were much injured by the sudden exposure to a current of cold air. How the rest of the company were affected, says Dr. Adair, I had no opportunity of knowing; but my own feelings and sufferings, for many hours after I retired from this oven, convince me of the dangerous consequences of such meetings. On declaring, a few days after, to one of my brethren, a man of humor, my resolution of writing a bitter philippic against routs, he acutely replied: "Let them alone, doctor; how could this place otherwise support twenty-six physicians?"

This fact, says our ingenious correspondent to whom we are indebted for this article, servesto show better than a thousand arguments without it, the danger of injury from confined air in close apartments.— Hence we see that when we invite our friends to enjoy with us the pleasures of the social circle, we may inadvertently be the means of rendering both them and ourselves miserable, by the poison of a corrupted atmosphere. Besides, how often do we find hundreds, and thousands, of individuals occupying a room with closed doors and windows, for an hour or two together! Much of the yawning, and dullness and inattention of religious assemblies, is often produced by similar causes, though usually ascribed to a different origin.— Crowded assemblies would do well to recollect that they are rendering the atmosphere absolutely poisonous, at the rate of at least a gallon a minute, or a hogshead an hour to an individual; and they are making it, more or less, impure and unwholesome with every breath. This happens too when the atmosphere is the most pure and dense. In hot weather, as the air is highly rarified and other causes of impurity exist in great abundance, it is poisoned at a much more rapid rate than in other circumstances; and this should remind us of the necessity of a stricter attention to ventilation.—*Journal of Health.*

## THE PALM TREES.

But among the trees, which gave the woods, to an European, a peculiar character, none was more striking than the singularity of the palm trees. These were seen shooting above the rest to an immense height, with their long and slender stems, crowned with feathery foliage, like ostrich plumes, waving in the air; and of all these, the assai (*euphorbia oleacea*), is the most elegant and beautiful. It is the taper palm which yields the cabbage. It rises from a slender stem, not more than six inches in diameter at the base; and it shoots up to the height sometimes of one hundred feet, or more. The stem is marked by annular rings, five or six inches asunder, and near the summit is a long succulent cylinder. This green footstall contains the embryo of the plant. It consists of the rudiments of the future leaves, beautifully plaited and convoluted at the centre; and their development from hence forms the elegant tuft that crowns the summit. This portion is exceedingly tender, yielding a pleasant and wholesome vegetable, like cabbage, boiled and eaten with meat.

From all parts of the woods, this elegant tree was seen shooting above its companions, waving in every breeze its long flexible stem, and its tuft of light silken leaves. It seemed indeed to belong more to the sky than to the earth; for in some places it crowned the summit of the highest ridges, and was the only one whose foliage was seen projected on the blue sky, like Berenice's hair floating in the starry firmament; for the stem was so slender that it could not be discerned in the distance. It was with great regret that I first attacked this beautiful tree, and utterly destroyed it for the small portion of its

esculent part. When we saw it growing on the side of a hill, near the road, we seized its taper stem, and bent it down, till it snapped off near the root, and lay prostrate across the way. Here with a faka, we cut off its graceful head, and left its body to decay. In any other country, this might be deemed a wanton and unjustifiable act of destruction, but in this it was only removing that which encumbered the soil with its profusion.

*Brief Extracts from Degerando on "Self-Education."*

## POWER OVER INCLINATION.

There is a kind of self-government which the world praises because it is accommodated by it. Thus in social intercourse, we acquire the habit of regulating our manners; avoiding to show in our external actions the vivacity of our first emotions, or to give ourselves up to effeminate and low habits. By thus regulating our bearing and language, we only govern our organs, and the secret passions often acquire more energy from being shut up in the depth of the heart. This self-government, also, may be only the strength of vanity and falsehood, not the energy of virtue.—The deceitful excel in the art of repressing external expressions of passion, that they may in reality indulge them more freely. The true power of self-government is that which man exercises over his own will. It is the principle of the strong-minded, and although it is only the instrument of virtue, it is eminently moral. For man is a moral being only when he is a cause, his morality lying in his mode of action.

## OBEDIENCE.

We often find in children's books, apologetics composed to teach them obedience, by proving to them that parents and masters only command them to do what is really useful. It would be better to address these fables to parents and masters, rather than to the children; because they would then learn what they are often ignorant of—the true use they ought to make of their authority; but they give to children a false idea of obedience, if we abide by the morality which results from them.—The child must learn to see in submission moral obligation, and not utility only. Besides, you would give him an argument which would turn against your own views. Indeed we must never forget that man very often does not embrace what is most useful for him, even after having discovered it. If you wish to teach obedience, teach two things, justice and self-control; the one as law, the other as a means of fulfilling it.

Mental endowments are not always united to qualities of the heart; talent, instead of being constantly in the service of virtue, too often devotes itself to vanity, frivolity, and even to corruption; but we are involuntarily surprised and grieved at this separation, which proves it to be unnatural; the two kinds of merit are fitted to go together. The union of genius and virtue, is but a chimera, an illusion of our youth, which experience will contradict? Is it enough to quote the success obtained by talent, without the aid of morality, in order to prove that the former owes nothing to the latter? Is it indeed real success, which the mind obtains, when it has been faithless to the heart? Might we not hope for more useful success, by alloying our intellect with pure and elevated sentiments? Is not success, when we win it, owing in a great measure to what still remains of the good, and generous, and pure in our souls, that are only partly led astray by the seductions of vanity or the allurements of pleasure? or at least, does it not arise from the recollections we have preserved, or in the imaginations we have formed of a better state?

The powers of the understanding, like those of the body, are instruments placed at our own disposal. Is it then astonishing, that the passions take possession of the powers of the mind, and excite us to acquire learning and skill? just as they take possession of the bodily faculties to form vigorous wrestlers? But in consequence of the absolute unity of the human soul, the progressive development of the moral and intellectual faculties cannot remain unconnected with each other.

*Encouragement of Mechanics.*—Next to agriculture, the public depend upon the perfectability of the mechanic arts. By the labor of the husbandman, we can be fed, but we can neither be sheltered nor clothed without the mechanic. While, therefore, encouragement should be given to the tillers of the earth, mechanics of all descriptions, should be encouraged. Industry is always entitled to protection and praise, and industry is indispensable to either professions. A lazy workman is no workingman at all. When we speak of workingmen therefore, be they farmers, mechanics, or any thing else, we always

would be understood to mean men of industrious and frugal habits, who earn their subsistence by a faithful and judicious improvement of their time in the business of their several callings. That such men should be encouraged, may respect, we hold to be as plain a maxim as need be written.

They should be encouraged not only from the principle of rewarding merit, but because the amount of good they are thereby enabled to perform to society, is of great importance.—

Every village is depending to a very great extent upon the prosperity and respectability of the mechanics located in it. They move the wheels of business.—

And stouter and truer hearts do not exist than amongst the temperate, intelligent artizans of the land.

There is no class of citizens who, in all the substantial qualities of common sense—and this is a kind of sense worth

more than all the uncommon sense in the world—are more intelligent and useful, than the mechanics. They are to the public, what a jury is to the court, the common sense judges of right and wrong; the rest are but advocates and spectators. And their judgment is almost always just. In seasons of national trial, they may be relied upon; and when the call is "to arms," their brave bosoms are presented as a bulwark which no one may pass with impunity. In peace, their skill and labor give beauty and strength to the social temple, and in war their valor has been well proved.

He who, taking advantage of the necessities of the mechanic, would withhold from him a fair compensation for his work does an essential disservice to the general welfare. Depress and destroy him, and you throw down one of the main props of business and of public prosperity. Let, then, we repeat, mechanics be encouraged; let them receive that consideration to which the importance of their profession, and their own personal merits, fairly entitle them. It was once considered a approach to earth's best friend, that he was a carpenter's son?" in a land of Christians, such a relation ought not to be despised.—*Augusta Courier.*

## Furniture Warehouse.

**M**OSSES MELLON has constantly for sale, at his Warehouse, Chambers corner of Union and Ann-Street, (entrance 38 Union and 74 Ann streets,) a very extensive assortment of

**Furniture.**—  
Looking Glasses, High Post Bedsteads,  
Couches, ditto  
Sofa-Bedsteads, French ditto  
Bureau, Low Post ditto  
Secretaries, Cot ditto  
Fancy Chairs, Bed Keys, Card Tables,  
Patent Sea Rocking do. Grecian Card Tables,  
do. Nurse do. Dining do.  
Common Rocking do. Pembroke do.  
do. Nurse do. Work do.  
do. Dining do. Common Dining do.  
Flag Seat Kitchen do. Pembroke do.  
Setties, Birch Dining do.  
Feathers of all kinds, do. Pembroke do.  
Feather Beds, Box Bed Work do.  
Mattresses and Puffases, Common do.  
Bed-Ticking, Painted do.  
Painted Wash Stands, Mahogany Cradles,  
do. Sinks, Pine do.  
Toilet Tables, White, &c. &c.  
Boston, Sept. 14, 1831. 37—eppm.

**Hats, Caps, Umbrellas, &c. &c. !!**

**LADY L. MACQUILLER.**

(At his old stand, opposite McLellan's Hotel.)

**K**EPT constantly on hand a complete assortment of Gentlemen's, Youth's, and Children's HATS of every quality and description, manufactured under my own direction, and warranted not inferior to any made in the St. 16.

Also, for and Felt, Patent India Rubber CAPS, a new and durable water proof article.

Also, an assortment of Sea-Otter CAPS—Hair seal Caps—Leather and Cloth do.—Fur GLOVES—Fur COLLARS—Fur TRIMMINGS—UMBRELLAS—

Patent leather Cap-Fronts, Band Boxes, &c. &c.

All of the above articles will be sold on good terms as they can be purchased elsewhere.

Particular HATS made at short notice and warranted to—should they prove otherwise, responcible will be made.

Old Hats repaired and taken in exchange for new ones.

L. L. M. tenders his grateful acknowledgments for the liberal encouragement he has received, and assures his patrons that no effort on his part shall be wanting to meet their approbation.

Gardiner, Nov. 24, 1831. 47

**Universalist Expositor, No. 9.**

**J**UST published by MARS, CAPEA & LYON, 362, Washington-Street, The Universalist Expositor for November, 1831.—Contents:

Art. I. Influence of Sectarian upon the Literary and Scientific Institutions of our Country, considered in reference to the expediency of establishing Schools and Seminaries to be exclusively under the control of Universalists.

Art. II. Violation of the Divine Character. A Sermon, from Job XXXV. 2.—"Suffer me a little, and I will show thee that I have yet to speak on God's behalf."

Art. III. Water Baptism.

Art. IV. Intolerance the effect of a belief in endless Misery.

Art. V. The Phrases Born Again, New Creation, "Except a man be born again, he cannot see the kingdom of God." John iii. 3. "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." 2 Cor. v. 17.

Art. VI. A Rich Man shall hardly enter into the kingdom of heaven.—Then said Jesus unto his disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven." Matt. xix. 23.

63 Subscriptions received by P. SHELDON.

## Absconded.

**F**ROM the subscriber, Oct. 18, an unlocated apprentice by the name of CHARLES FROST. He is about 15 years old, stocky built, large black eyes and light brown hair. His clothing consisted of a black short jacket, black thick pantaloons and vest, a map hat and thick shoes. All persons are hereby cautioned to harbor or trust in him as I will not pay any amount of his contract, but will pay FIVE DOLLARS for his return.

ALLEN WING of Wayne.

N. B. A Boy by the name of Elisha Young, about the age of Frost, went away in company with him.

**N**OTICE is hereby given, that the subscriber or his duly appointed Administrator of all and singular the rights and interests which were of JOSEPH B. WALTON, late of Gardner, in the county of Worcester, merchant, deceased, intestate, and has undertaken that true by giving bond as the law directs;—All persons therefore, having demands against the estate, if said deceased are desired to exhibit the same for settlement; and all indebted to said estate are requested to make immediate payment to

RUFUS GAY, Att'd'r.

Gardiner, Nov. 8, 1831. 46—two.

**COMMISSIONERS' NOTICE.**

**T**HIE subscribers having been appointed by the Hon. Jeremiah Bailey, Judge of Probate for the county of Lincoln, to receive and execute the claims of creditors to the estate of THOMAS NELSON, late of Richmond, in said County, represented me that, as hereby give notice that six months on the 10th day of September last are allowed to said creditors to bring in and prove their Claims, and they will attend that service at the office of Isaac H. Curtis, in Richmond, and the first Saturday of January, February, and March next, and from two to four o'clock P. M. of each of said days, at the time and place appointed for said purpose.

EBENEZER HATCH,

ELIAS COLBY,

Richmond, Nov. 21, 1831. 41—

**Singling Books.**

**H**ANDEL and HAYDN, Bridgewater Collection, Stoughton Collection, and other Singing Books of the latest editions, for sale at Boston prices, at P. SHELDON'S Bookstore.

Nov. 9.

**Splendid Presents!!**

**P**SHEDON has for sale at his Bookstore, The TOKEN and other Annuals for 1832—Also a great variety of interesting and useful Books for children, comprising the whole series of Peter Parley's Works, and others of a similar character.

Nov. 10.

**Notice.**

**T**HE copartnership heretofore existing between the subscribers is by mutual consent this day dissolved. All persons having unsettled accounts with the said firm are requested to exhibit the same for settlement, and all persons owing said firm are requested to make payment to JAMES ELWELL, who is authorized to settle the same.

Wm. R. BARSON,

JAMES ELWELL,

Gardiner, Oct. 17, 1831. 45

**Almanacs for 1832.**

**T**HOMAS', Maine Farmer, Comic and Anti-Masonic Almanac for 1832, by the green, dozen, or single, for sale by P. SHELDON.

Oct. 27.

**Books and Stationery.**

**T**HE subscriber has received his full supply of BOOKS and STATIONERY, and offers them for sale at the lowest prices, wholesale or retail.

P. SHELDON.

Gardiner, Nov. 10.